



THE BAPTIST RECORD.

OLD SERIES VOL. XXXIV.

JACKSON, MISSISSIPPI, SEPT. 8, 19 10. NEW SERIES VOL. XII. NO. 36

NEWS IN THE CIRCLE

MARTIN BALL.

Dr. E. Y. Mullins, president of the Seminary, supplied the Chelsea, Mass., church during August. What a treat!

Rev. A. V. Johnson recently aided Pastor H. A. Munn in a splendid meeting at Farmersville, Ark; 30 additions, 26 by baptism.

Pastor J. E. Smith was aided in a ten days' meeting at Silver Creek, Ga., by Rev. W. H. Moody, of Deatsville, Ky. Thirty-three added to the membership.

Pastor W. R. Carroll, of Toro, La., lately had to his assistance Evangelist T. T. Martin, of Blue Mountain; 40 were added to the church by baptism.

Dr. A. J. Holt, editor of the Oklahoman, has accepted the pastorate of the Tabernacle Church, Oklahoma City. He will continue to edit the paper. Dr. Holt has been on double duty for many years.

Pastor Jeff Davis, Winters, Texas, was recently aided in a meeting by Rev. J. E. Johnson, of Waco; 33 additions to the church.

Rev. W. E. Foster has resigned the San Angelo Church, Texas, and becomes general missionary of the State Board. He will represent all our mission work.

Bro. J. F. Dew was recently ordained to the ministry by the North Edgefield Church, Nashville, Tenn. Dr. R. W. Weaver preached the sermon.

Pastor J. M. Dawson, Hillsboro, Texas, was assisted recently by Evangelist Adair in a great meeting; 40 were received into the First Church.

Dr. E. Y. Mullins, president of the Seminary, will supply for the Second Church, Richmond, Va., during September. He will go from Louisville each week.

Dr. S. J. Porter, one of the assistant secretaries of the Foreign Mission Board has accepted the call to the First Church San Antonio, Texas. He begins work September 15.

Dr. B. H. Carroll, who has so long resided at Waco, Texas, removed to Ft. Worth September 1 to get ready for the opening of the Southwestern Baptist Theological Seminary.

Evangelist M. F. Ham lately closed a great meeting at Gonzales, Texas. There were 100 additions to the Baptist church. Many joined other churches in the town.

Dr. W. B. Crumpton, secretary of missions in Alabama, lately presented to Howard College a large number of books and a handsome book case. It was a valuable gift.

Evangelist W. H. Sledge, who has been so signally blessed in protracted meetings has accepted a call to the Campbellsburg Church, Ky. He is one of our great preachers.

The first Alabama encampment has just closed. It was held at Shelby Springs and was pronounced a great success. A commission was elected to prepare for a permanent encampment.

Rev. Isaiah Watson, of Louisiana, has just closed a meeting at New Zion, near Tylertown; 18 additions, 14 by baptism. Rev. A. F. Davis is the successful pastor. Everybody loves him.

The church at Mound, Texas, has just closed a great meeting; 27 additions, 17 by baptism. The pastor C. G. Brashear was assisted by Rev. Henry Dunn. One brother made known his intention to preach the gospel.

We extend sympathy to Bro. and Sister T. D. Powell, of Winona, on account of the sad death of their distinguished son, Dr. Ernest Powell, of Memphis. May the God of all grace sustain them.

Pastor Andrews, of Dallasburg, Ky., was aided in a meeting by Rev. J. J. Cloat. The meeting closed last week with 37 additions, 27 by baptism. Many of them were over 50 years of age.

The Yazoo Association convenes with the church at McCarley, 9 miles west of Winona, on the Southern Railroad, September 28. Let the editor of The Record and Superintendent Carter know assuredly that their presence is desired.

Pastor Martin Ball closed a gracious meeting last Saturday evening; 11 additions, most of them by baptism, four from the Methodists. Pastor Ball supplies this church the second Sunday in each month.

A little change has occurred in the ordinary run of affairs. The First Church, Richmond, Va., insists on Dr. C. W. McDaniel putting some of his

salary in a home and started the fund by presenting him with \$1,000.

Editor Folk, of the Baptist and Reflector, asks the Baptists of Tennessee: "Do we need a State paper?" Having lived in Tennessee many years let us answer. The Master's work in any State would be almost a complete failure without some organ of communication.

Dr. A. W. Lamar, of Nashville, Tenn., who on account of failing health has been working at the insurance business for some years has sold his interest in the general agency of the Penn Mutual Life Insurance Company and has entered the field as an evangelist. He has occupied some of the most important pulpits in the South.

Pastor Cinamond, of Senatobia, writes: "I have just closed a week's meeting with old Salem Church, eight miles west of Senatobia. Result 13 added to the membership, 10 by baptism." The church is without a pastor. Rev. A. T. Cinamond will serve as supply the 3rd Sunday afternoon in each month for the remainder of the year.

Capt. Ben W. Cooper has been nominated for Governor of Tennessee. The Independent Democrats had to combine with the Republicans and procure a man to beat the liquor machine. They are now in a condition to clean things up in the State.

MORGAN CITY.

(L. I. Thompson).

We have just closed our meeting of days here. We began August 15 and closed Friday, 19th. Bro. Farr came to our rescue on Monday. There is only one Farr—just W. E. Bro. Farr is very safe help in a meeting. I feel that the Lord indeed directed me to Bro. Farr because just to be honest about it I was a little afraid that his methods were not sound, but I had to get him, and I thank the Lord for it. No excitement, just the simple story in a convincing and convicting way. We hope to have him again. Results, one for baptism, one confession. Greatest thing a good revival.

Bro. J. P. Williams, that prince of preachers from South Mississippi, helped me at Schlater. Everybody delighted. Two for baptism, two by letter.

We give God the praise.

PASTORAL LEADERSHIP.
(By Howard A. Weeks).

At the earnest solicitation of the editor I have consented to write for The Record a few of my ideas on the above indicated subject.

Undoubtedly this is a subject of vital importance to the kingdom of God, and one that has engaged the best thought of many of God's noblest souls in all the ages since Christ commissioned his disciples to go forth and "disciple all nations."

There are few of us who would presume to write concerning this subject of "Pastoral Leadership" out of any claim to special qualification for doing so. But there are a great many of us who realize that we ministers should address ourselves to this subject with greater earnestness, knowing that herein lies one of the chief difficulties in the way of highest efficiency in all our religious endeavor.

The demand for efficient leadership in church life is Christendom-wide. Without it the city church soon ceases to be; the small town church finds a want of it only a little less vital; and, in its absence, the country church suffers all the way from "remittent to suspended animation" until death relieves the tortured victim.

Beyond all question practically all our church troubles originate and develop under the aegis of bad leadership.

One can hardly study the subject without being overwhelmed with the importance of bringing something to pass to help the situation; being greatly embarrassed as to where to begin.

Possibly one would better begin with a definition: "Leadership" means leadership and not "drivelship"; to lose this distinction is fatal to all true understanding of the subject.

We are all familiar with the enthusiastic brother who has reached the conclusion that leadership is of paramount importance and who has then tried to force his congregation to adopt and follow some whim of his own by sheerly commanding it to be done. When this type of conduct meets with its deserved rebuke from the flock, or from the short-horned deacon, we must not hastily conclude that leadership among our churches is an "iridescent dream."

Probably Baptist churches suffer more than others from this want of efficient leadership; to be sure, this fact might suggest that among Baptist churches we could obtain the very highest results if real leadership could be achieved.

I think it is beyond all question that our country churches suffer most in this matter of inefficient leadership. In a community, known to this writer, there are three rather strong country churches,

ministered to by "once-a-month" preaching by three preachers who live a long way from their charges. A very large per cent of these preachers (we could not call them pastors) salaries is required to pay railroad fare.

When it was suggested to some of the prominent members of one or these churches that it would be well for them to get together and settle a pastor in the community where he might serve all these churches in the capacity of pastor as well as preacher, these members instantly agreed that such a course would be admirable, but alas, no one felt called upon to undertake the enterprise! It was then suggested to one of the preachers of one of these churches that he take the matter up; his reply was that these churches would think that he was trying to get a "job."

I submit that it would be well for the preachers to be a little more frank and a great deal less timid in this matter of securing calls anyway—what if they did say he wanted a "job"—the folks in the churches know that the preachers do want a "job," and there are some of us who have the suspicion that the more the average preacher tries to disguise this fact the more he merely succeeds in giving an impression of his own want of sincerity and frankness.

These three churches have been denied adequate pastoral attention, and some pastor has been denied a fruitful field of labor, just because some one of these preachers would not take the matter in hand and lead these churches to do precisely what they wanted to do.

The want of financial system in most of our churches is enough to make the angels weep—if angels have any interest in such things. To call the financial methods of many of our country churches a "joke" is literally true to the facts in the case. On at least three occasions the writer of this article has witnessed the "joke" of raising money to defray one of the necessary and usual expense of these churches. The joke is about as follows: One or more of the leading brethren suggest to two or three of the "jolly" girls—yes sir, the girls!—that they take up a collection for said object, whereupon the said jolly girls, in a kind of spirit of levity, with tones of banter, proceed to ask such individuals as they meet, and feel like asking: "Won't you give us some money for the preacher" —or whatever the object may be. The member thus accosted would almost invariably look on the matter as a kind of joke and after a little bantering refusal, absolutely refuse to give anything, or else give about as little as he could, to be at all consistent with rather silly developed ideals of giving self-respect.

If I had not seen almost identically the above described procedure I should

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very reluctantly believe it were possible. What has misled us ministers into thinking that we should not take a hand in raising the "subscriptions" in our churches to any or all necessary expenses? If the pastor does not take the leadership here, it is absolutely certain that practically all of our churches will fall woefully short of what they ought to do. In a conversation the writer had with Dr. R. S. McArthur, of the justly famous Calvary Church of New York City, that distinguished pastor told of how he "got under the burden" or raising his "budget" each year. It is not to be assumed that Dr. McArthur carried around a subscription paper himself, but I do know one pastor who has met with a considerable degree of success who has done that very thing. Of course he was wise enough to say that the church was making an effort to adjust its financial relations and that he had called to see how much of the burden that particular member was willing to bear.

I am very much disposed to think that this hypersensitivity on the part of most of our ministers in this matter of raising money for church expenses, is what we may call a "degenerate survivor" from those days when a preacher was looked upon as a mendicant and his dole was collected in the beggar's bowl as he begged from door to door.

I think we owe it to our high calling to resent the implications implicit in this undue sensitiveness on the part of so many of our brethren in these matters of financial responsibility in church life. Beyond question our best laymen would heartily welcome genuine frankness and open-minded sincerity on the part of the pastor in all these financial and business relations which the pastor sustains to his church.

Many of us would be surprised to find how readily the average church responds to real leadership. When a pastor can give his people a vision of something worth while and inspire them with even a reasonable hope that they are able to accomplish the worthy end sought, then the problem of successful leadership has about solved itself. The first requisite for leadership on the part of the pastor is the possession of a clear vision of some exalted end to be accomplished.

The next requisite for successful leadership, after that if a worthy object, clearly seen by pastor and people, is that homely virtue of persistency; alas, this virtue is none too prevalent among ministers! That quality of soul which will not surrender nor run away cannot be too highly commended. Divine intelligence alone knows the defeats the cause of our Master has sustained because of the want of this superlative quality in the soldier of the cross.

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It takes moral courage, too, to be a leader. Some times true leadership puts the pastor in the crudest of dilemma. It may bring him to face the fiery trial of being without food and raiment for his little ones and himself, sometimes he has to face the exquisite torture of being regarded as a failure by his brethren. It takes moral courage to be a leader of men, especially men in church capacity. But God has implanted in the human soul a love for, and willingness to follow, a hero.

The oft discussed quality of "tact" in leadership is but another name for commonsense in leadership. Of course I regard commonsense as a pre-supposition in all I have said.

I submit that the time is at hand when we ministers should address ourselves with greater earnestness and more thorough-going endeavor to this imperative demand made today, by the cause of Christ, that we feel the dignity and assume the responsibility and burdens of more effective leadership in our churches

Silver Creek, Miss., Aug. 8, 1910.

Dear Brother Bailey:

If you can allow me a little space, I will use the present occasion to thank Brethren Martin Ball, H. C. Roberts and yourself, for kindly mention through The Record, and will make a brief statement for myself.

During the years of 1903 to 1908, I was pastor at Edwards, Rocky Springs, Belzona and other points in the Delta; Laurel Second Church, Hiwanee and Waynesboro, and Lumberton. I have no apology to make for the work done, and invite my brethren to refer to same if desired.

April 1, 1909, we came to Silver Creek and bought a home, expecting to do pastoral work from that point, beginning last fall. In the meantime, all the meetings which it was possible for me to hold, opened to me for last summer, with a fair prospect of a good fall season.

About the middle of May, 1909, I returned home from Carriere where I had been preaching in a meeting for Bro. L. G. Varnado and found that Mrs. Maum was on the verge of a nervous collapse, which came a little later in the spring or early summer. It finally became apparent that some radical measures must be resorted to, and, August 14, 1909, she underwent an operation at the Jackson Sanatorium, at the instance of Dr. Crisler and others. The operation was successful, but her health had so far failed that an immediate recovery was impossible, and it became necessary for me to be at home all the time, and to this end, I accepted secular work as bookkeeper and later, teller in the Merchants' and Planters' Bank.

I visited the scenes of my early childhood after an absence of 51 years. It was a great pleasure to preach to these people. Assisted my dear Bro. J. T. Ellis in all three of these meetings.

Needmore Mission. I have an appointment here. Held a three days' meeting here including 2nd Sunday, but took sick and had to close, much to my great sorrow.

Tchula: Will conduct a meeting at this place, where we have no church, but where there are ten or twelve fine

Baptist people, on 3rd Sunday in September. Will the brethren pray for me in my efforts to build up our cause in this fine little delta town?

PRENTISS.
(C. R. Dale).

I desire to present to the people of Mississippi our new pastor, the Rev. Dr. F. H. Funderburk, of Carthage, Tenn. He not only comes to us highly recommended but is proving himself to be the "right man in the right place." As an evidence of which, our offering for home missions last Sunday ran far beyond that of last year. Our church, only a few years old, will give this year \$600 for missions, which is about twice as much as our apportionment by the association. Dr. Funderburk is highly educated, deeply pious and spiritual in his preaching. He is a faithful student of the Word of God and he gives us something in every sermon that is calculated to help us.

Our next offering will be for State missions which will be in time for the meeting of the Convention at Greenwood. Our association, the Lawrence county, meets at Hebron, on the G. & S. I. Railroad, on Friday before the first Sunday in October, to which you have a special invitation.

We enjoy very much the weekly visits of The Record and don't see how we could get along well without it.

A THREE WEEKS' MEETING.

(C. M. O'Neal).

We are grateful to our Heavenly Father for sending to us his faithful servant, Rev. R. F. Jaudon, of Hot Springs, Ark. The Lord has greatly blessed us. The meeting began at Lucien, the second week being at McCall's and ending today at Pleasant Grove, giving a week at each place. We held three services each day and the people were glad to attend. Bro. Jaudon stood close to the cross and God magnified the messages of its saving power. I believe one great truth was elevated above all others, that the one who believes in the Lord Jesus Christ is saved because God has said it. He emphasized the importance of taking God at his word. We received 33 accessions for baptism and several by letter. Many others made confession of their faith in Christ as a personal Savior. One is awaiting baptism and we believe many will follow. Our people have been greatly revived. When we think of our blessings we can truly say with the Psalmist: Bless the Lord O my soul and all that is within me bless his holy name!

I ask the prayers of all of God's people that we may carry on the great work begun by his Holy Spirit.

The Baptist Record

CAPITAL NATIONAL BANK BOSTON, Deposit Post Office.
\$2.00 PER ANNUM.

PUBLISHED EVERY THURSDAY AT
JACKSON, MISSISSIPPI.

Entered at the Postoffice at Jackson, Miss., as
Second-Class Matter
—BY THE—
MISSISSIPPI BAPTIST PUBLISHING COMPANY,
T. J. BAILEY, Editor and Manager.

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Evangelist McComb will hold a series of
meetings at Sanford, beginning on
the 10th inst.

Rev. R. H. Purser resigned the Brook-
haven pastorate on last Sunday. We do
not know his plans.

Rev. E. L. Wesson, who was recently
extended a pressing call to return to his
old pastorate at Marshall, Texas, de-
clines the call.

The capacity of Hillman College has
been enlarged, and hence there are a few
vacancies in both the dormitory and the
industrial home.

The marriage of Rev. Herbert Hay-
wood to Miss Laura Silberg, of Boulder,
Colorado, occurred on August 30, 1910.

Rev. R. S. Gavin goes back to the
pastorate of the First Church, Hunts-
ville, Ala., which he gave up about one
year ago to enter the evangelistic work.
It is quite complimentary to him that
he should be called back in so short a
time.

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Rev. J. P. Hemby, well and favorably
known in Mississippi, has resigned at
Monticello, Ark., and is open to work
in Mississippi, and really prefers to come
back to his native heath, if the Lord
shall so direct.

Some will keep saying that it requires
88 per cent on all mission money to get
it to heathen. Twelve per cent is all,
6 per cent for expenses, 21-2 interest,
31-2 for collections in the States.

Pastor H. H. Webb has just closed a

meeting of several days with his Corinth

Church, a few miles from Charleston.

He did all the preaching, and there were
added unto the church 17 souls, and the
church much built up in every way.

Brother Webb is pastor at Charleston,
but gives this church an afternoon ap-
pointment.

Pastor J. D. Cook, with Rev. H. H.

Webb to his help, has recently closed a
most gracious meeting of six days' du-
ration with his Salem Church, near Ke-
wanee, with 27 accessions, all by bap-
tism. Also the attendance was large and
the church revived generally.

George B. Eager, Jr., son of Dr. Eager
of our Seminary, has entered upon the
practice of law in Louisville, Ky. The
young man won degrees in arts and law
at the University of Virginia, and has
been fortunate in becoming associated
with Bruce and Bullitt, two of the ablest
lawyers of Kentucky.

Rev. H. C. Roberts has recently had
to his help Home Board Evangelist W.
A. McComb in his Silver Creek Church;
42 were added to the church, 32 by bap-
tism, and the church greatly built up.
At the close of the meeting a debt of
\$1,000 was provided for.

It does not take a prosperous year to
make a great mission any year.—A. V.
Rowe.

I would not preach to a church that
I could not develop in giving to Mis-
sions.—J. E. Buchanan.

Fifteen years ago the baptists of Mis-
sissippi gave, all told only \$15,000 to
all missions. Last year they gave \$95,
000, six and one-half times as much as
fifteen years ago. This is Fifty-nine
per cent of the professors of Christian-
ity in Mississippi are Baptists, leaving
only 41 per cent to be distributed a-
mong other denominations.

State Mission work as now carried
on in Mississippi began thirty-seven
years ago.

It was stated in an Association just
a few weeks ago in discussing Home

Missions that in the mountain districts
the need of development was great, and
one instance of the need was this, that
a Baptist preacher was not the owner
of a whole copy of the Bible had only
part of a New Testament.—R. A. Kim-
brough.

Hillman College opens Sept. 14. The
capacity has been enlarged and there
are a few vacancies in both the regular
dormitories and in the industrial home.
If interested write Dr. W. T. Lowrey,
Pres., Clinton, Miss.

Rev. P. S. Rogers, an ex-Mississippian,
but now resident in the State of Oregon,
was at the Chickasahay Association, as
he is spending some time on his native
heath, holding several meetings. He
has been in some good ones, and will
hold two more.

WEST JUDSON ASSOCIATION.

This body met in its 26th session at
Fellowship, on August 30, 1910. Rev. J.
A. Landers was re-elected moderator;
D. C. Langston, clerk; and J. I. Wade,
treasurer. The introductory sermon was
preached by Rev. S. V. Gullitt, on Heaven.
The sermon was thoughtful and helpful.
The Sunday School question was
vigorously discussed by Brethren J. I.
Wade, D. C. Langston, G. E. Potter, S.
V. Gullitt and A. V. Rowe. The editor
had the honor of being appointed to
preach at 8 p. m. of the first day. The
morning of the second day was devoted
to missions. It was a good day and we
feel that missions made good gain.

The annual sermon on missions was
preached at 11 a. m. of the second day
by Rev. J. A. Landers. It was good and
well received. The visitors present were

A. V. Rowe, S. B. Culpepper, W. E.
Caldwell and T. J. Bailey. The pastors
present were S. V. Gullitt, L. A. Bell,
J. A. Landers and E. C. Shirley. There

were more pastors absent than present,
so we were told. This is not as it should
be. We have seen several associations
really suffer on account of the absence
of many of their best pastors.

We do not give a full report, as we
left the association before it closed.
This association is evidently going for-
ward in its work.

The attendance was good, the atten-
tion appeared to be a bit careless. It
is hard to keep the people, even the mes-
sengers, in the house. It was hot, too
hot for concentrated thought.

We had entertainment in the home
of Bro. Jno. McCarthy and his excellent
family, who became readers of The Bap-
tist Record.

THE TIPPAH ASSOCIATION.

The 48th session of this body conven-
ed with the Shady Grove Church on Au-

Thursday, September 8, 1910.

gust 30, 1910. The old officers were re-
elected—Rev. J. A. Autry, moderator;
J. W. Crump, clerk; and A. A. Graham
treasurer. Among the visitors were S.
B. Culpepper, J. R. Carter, E. L. Wesson,
A. V. Rowe, T. J. Bailey. The attend-
ance was large, the house small, the
weather hot, victuals abundant and wa-
ter shy.

All the pastors were present except
W. J. Epting of Ripley, who was greatly
missed. Here again we felt the need of
the presence of all the pastors.

We were able to spend only one day
with the brethren of the Tippah. This
association, as well as the West Judson,
is increasing its work and gifts for mis-
sions. We met here, as we always do
at this association, our long-time friend
and brother, Rev. W. E. Berry, of Blue
Mountain College. We learn that the
outlook for Blue Mountain College is
full of promise.

THE CHICKASAHAY ASSOCIATION.

On September 2d this body met in its
session, at Pachuta. W. H. Patton was
re-elected moderator; C. G. Elliott, clerk
and treasurer. The associational sermon
was preached by Rev. J. J. Walker. We
did not reach the association in time to
hear this sermon, but from the many
words we heard about the sermon it
must have been good.

The subjects usually considered re-
ceived as much attention as time would
permit. The subjects of education and
the laymen's movement received strong
emphasis at the hands of Prof. J. L.
Johnson, Jr., and Rev. S. B. Culpepper.

Though Secretary Rowe was not pres-
ent, missions was ably discussed by local
men assisted by a few visiting brethren.

We had the privilege of dining with

Major M. F. Berry, who is 84 years old.
At the table sat L. A. Duncan, who is 82

years old, and J. Sumrall, who is 75
years old. Dr. Hackett, the popular pas-
tor at Pachuta, is 78 years old, and said
at the association that he expected to
live to be 100 years old and to preach a
sermon on his 100th anniversary. Also
in attendance at the meeting was Bro.
Samson Gordon, 87 years of age. He
was born in Mississippi and has lived
here all his life. He has fodder in his
barn which was pulled by his slaves in
the year 1855 and is in good condition
now.

We are all well and happy and suffi-
ciently hopeful in our mission. Our mis-
sion meeting, which was held about a
month ago, indicated a progress of pur-
pose and power since a year ago. We
hope to make this year the best we
have had, and hope you will pray for us
to that end.

Each day seems brighter and brighter
to me as I am able to understand and
be understood more and more.

We are rejoicing over the coming to

THE BAPTIST RECORD

MYSTERY OVERCOME BY FACTS.

This is the title of a new book just
from the presses of Broadway Publish-
ing Co., New York, by our own Rev. E.
L. Wesson, of New Albany. It can be
had from the author, or The Baptist
Record for \$1.00 net. It is well bound
in green cloth, printed on good paper
and in good clear type. It comprises
144 pages, and is divided into five chap-
ters. The book was handed the editor
with compliments of the author during
the sitting of the Tippah Association,

understand that those who are coming
from Mississippi are going to other mis-
sions but I bid them a most hearty wel-
come to China just the same. It is a
great field with great possibilities and
privileges. The trials and hardships are
great too, but the joys and inspirations
are sufficient compensations.

Our schools are doing good work.
The possibilities of our hospital are lim-
ited only by the small number who are
there to man it. Our evangelistic cam-
paigns have been very encouraging. Mr.
Rawlinson and I went to an outstation
recently and found our native helper
with a band of fifty enquirers. We bap-
tized a few of them and hope to baptize
others soon. Mr. Crocker, our mission
ary in Chinkiang, has just held his an-
nual meeting and baptized 51 at the
close of the meeting. So thus the good
work goes on.

These numbers seem small when we
think of the millions around us un触-
ed, but the kingdom of heaven, which is
like a grain of mustard seed, is being
planted in this great empire and the pre-
diction of Jesus, in his own good time,
will come true.

I have reasons to believe, and in some
instances a knowledge, that my breth-
ren at home are praying for me, but I
want to renew the request that you do
not forget me while you are before the
throne. O how I do long for the power
of God to come in my life and make it
equal to the opportunities he has put
it in!

I rejoice to learn of the great work
there, and may God hasten the time
when his kingdom, in full, shall have
come and his will on earth shall be done
as in Heaven.

REVIVAL AT BEULAH.

(C. R. Sandidge).

Our meeting began 2nd Sunday in
August and continued nine days, closing
on Monday night of the 22nd. We had
a great revival. Sixteen were added to
the church, thirteen by baptism and
three by letter. Dr. E. E. King of Mc-
Kinney, Texas, did the preaching, also
the baptizing, as our pastor, Bro. C. L.
Lewis, was called away before the meet-
ing closed. Dr. King did excellent
preaching and effective work, greatly
endearing himself to all the people.

SHIVERS MEETING.

(T. J. Batton).

The protracted meeting at Shivers
was begun on August 13 and closed on
the 19th. The writer had to do the
preaching for three days, at the end of
which time Bro. A. H. Miller came and
took charge. It was a very gracious
meeting in a great many respects. Four-
teen were received for baptism and five
by letter and restoration.

Sunday-School Lesson

By M. M. LACKEY.

To be studied with open Bible.

THE GOSPEL ON THE KINGDOM.

Lesson 11. (Matt. 22:1-14). Sept. 11.

Golden Text: Many are called, but few chosen.—Matt. 22:14.

The King's Marriage Feast.

This lesson follows last Sunday's immediately. The place was in the temple in Jerusalem. It was on Tuesday of Passion Week, probably the last of March, A. D. 29. The parable is found only in Matthew.

Verses 1-7: Why did Jesus introduce the parable of the King's Wedding Feast?

Jesus is giving a series of parables in which he condemns the Pharisees for their treatment of himself and his gospel. He here gives them a picture of their rejection by God, so clear that they cannot fail to see his meaning.

Where did Jesus present this parable? Did he explain its meaning?

Whom do you understand to be meant by the king?

Who by his son?

The servants?

The original guests?

The other servants? "The apostles and preachers of the gospel during the period between the completion of the preparation of the feast (i. e. the death of Christ), and the destruction of Jerusalem."—MacLaren.

Compare this parable with the parable of the great supper in Luke 14:16-24.

In what different ways was the king's invitation rejected?

How did this fit Jesus' day?

What right had the king to be angry?

What punishment was inflicted?

What event did Jesus here prophesy?

If the Jews understood his purpose in this parable why did they not at least criticise him?

Verses 8-10: Give the second scene in the parable?

Are there any other New Testament references where the figure of the wedding is used? (Matt. 25:1; Rev. 21:2).

How general were the latter invitations?

The invitation was extended to everybody regardless of condition or character.

Why were these guests more willing to come?

Turn to Acts 13:46 and see what Paul says to the Jews at Antioch!

Verses 11-14: Describe the third scene in the story?

Why did the king come in?

Was it customary for a host to pre-

sent a robe to his guests? (See Gen. 45:22; II. Kings 5:22; Isa. 61:10).

Why was the criticism just?

What showed great courtesy on his part?

Why was he "speechless"?

"He knew he deserved his host's rebuke, for contemptuously refusing the festal robe offered by the servant at the door. It was an insult to gracious hospitality and could not be explained."—Pilgrim Press.

How was he punished?

Did he deserve it?

Which was worse, the blunt rejection by the Jews, or the studied insult of this Gentile?

What did Jesus mean by the wedding garment in this parable? The free grace that is set forth in the gospel. "He came to the feast but in his own way.

These are they who join the church but do not accept the garment Jesus has provided. (Col. 3:10-15).

Seek Further Answers.

Who refuses the gospel today, and what are their excuses and their real reasons.

What did Jesus intend this parable to teach his hearers?

When is anger justifiable?

What is righteous indignation?

How may a temper be best used?

How properly restrained?

What penalty, if any, is worse than remorse?

What is the purpose of true punishment?

What has character to do with salvation?

What is true Christian fitness for the kingdom of Heaven?

What was the matter with one of the guests?

Could not his family or his friends have saved him?

Do you believe that on that last great day every single individual of us must answer for himself?

Do you live as if you believe it?

Have you received the invitation? (Rev. 22:17).

What can you choose to do?

Is merely accepting Jesus enough?

What else is expected if you accept? (Rom. 13:14).

What personal lesson has the symbol of the "wedding garment" taught you?

Thursday, September 1910.

THE FLORENCE MEETING.

(W. S. Allen).

We began our meeting here the 2nd Sunday in August and closed the following Sunday night. Bro. Trotter, of Hattiesburg, helped us in the meeting. The meeting was a success in every respect. The people came in great crowds. At night we could not seat the people and the day congregations always filled the house. I never saw people listen to preaching with more earnestness. But you would not be surprised at this if you had been here to hear the preaching. It was up to the very best. It was just what I wanted to hear in Florence.

Bro. Trotter's work was not confined to the pulpit. He is unsurpassed as a personal worker. He loves to meet the people face to face and press home the claims of the gospel. His presence in Florence was a great blessing to our people. The good accomplished will be known only in eternity.

Sixteen were added to the membership of the church, nine by letter and six by baptism. The church was greatly strengthened and stimulated for yet greater things in the kingdom. This is a noble people and the Lord is blessing the work. The praise belongeth unto the Lord.

Our splendid school opens here the 6th of September. If any one is looking for a place to send to school write Prof. J. H. Buchanan for a catalogue. The moral, social and religious influence in Florence is unsurpassed anywhere. A boy or girl could not be placed in a better atmosphere. I dare say that no high school in the State does a higher grade of work. More good families, with boys and girls to educate, would be welcome here.

HARRISVILLE.

(A. D. Muse).

The 3rd Sunday in August was indeed the beginning of a great season of refreshing at old Liberty Baptist Church at Harrisville. Bro. Sutton doing his best preaching and of course that means it was well done. The meeting reached the climax Monday when the Holy Spirit came down in all the power of heavenly force that day the first addition was made. Seven were baptized yesterday and one more waiting over; one restored and the Christians were lifted to Pisgah's peaks and caught a clearer vision of the spiritual landscape and brought under renewed obligations to God.

The present membership of this church is 300; pays the pastor \$225 and around \$200 and \$250 for missions, and gives very liberally to other benevolent causes.

Pinola, Miss.

Thursday, September 1910.

A TRIBUTE.

(Andrew J. Brown).

The battle has been fought and the victory won. This soldier of the cross I think fully met the first eight verses of 119th Psalm and I with thousands who yet live can say truthfully that he blessed my life.

This is my contribution to the soldier, Dr. W. S. Webb, who now rests from his labors, and his works do follow on. I hope the beautiful life this soldier of the cross lived may lighten the sorrow of the family and relatives.

Our pastor, J. P. Harrington, has been turned loose for the months of August and September that he might hold as many meetings as possible in Monroe county association. The Lord seems to be setting his approval upon his efforts thus far. He is now in his fourth meeting at Center Hill. Bro. Harrington seems to be growing in favor with the people of Monroe county, and I feel that the Lord called him here and that great things for God will be done through him.

NEW CHURCH AT CUDE.

(W. M. Burr).

Since January last I have been preaching the fourth Sunday afternoon in each month at Cude, a mill town on the Southern Railroad, near Greenwood, using the schoolhouse, there being neither church building nor organization of any kind in the town. As a result of a ten days meeting, in which I was assisted by Rev. W. H. Morgan, of Shaw, and closing on the 17th, fifteen persons confessed Christ. On Monday night the 15th of August a church of eight members was constituted. Subsequently three others were received. Of the eleven members only two are females, and only one had previously been a Baptist. Others are expected to join at the next meeting.

The writer was asked to become their pastor and is to give them a Sunday afternoon service for the present. The Cude Land and Lumber Company has offered to give the lot and all the rough lumber for a church building and the plan is to build at once. It will be a permanent and a prosperous community.

Brother Morgan did some fine preaching. The meeting closed on Wednesday night, the 17th, with a large social gathering under the tent, in which ice cream was served free to all. At this social two confessed Christ and were received for baptism and were baptized at once. The baptizing was done in a large tank made for the purpose and put beside the platform under the tent. It was the first meeting ever held in the town. We had the good will and co-operation of all the people. Where all were so helpful it would be invidious to make special mention. The preachers were most royally

THE BAPTIST RECORD

entertained by Bro. and Sister J. F. Gerlicher, both of whom, with their little son, J. F., Jr., were baptized and joined in the organization of the church.

LENA.

(N. A. Edmonds).

We have just closed a great meeting at this place. The meeting had begun in reality before the preacher came. The church had been holding prayer services for several days. In fact we had been making special prayer for some months. So we did not have to work a week to get the church interested.

Our pastor, J. P. Harrington, has been turned loose for the months of August and September that he might hold as many meetings as possible in Monroe county association. The Lord seems to be setting his approval upon his efforts thus far. He is now in his fourth meeting at Center Hill. Bro. Harrington seems to be growing in favor with the people of Monroe county, and I feel that the Lord called him here and that great things for God will be done through him.

Bro. W. B. Sansing, of Teague, Texas, was with us and was full of wisdom and the Holy Spirit. He did some of the finest preaching of his life. His preaching was mainly exegetical, but not "dry." The congregations were great, filling the extra large auditorium of that church most of the time. Even on Monday the house was full. The pastor nor the evangelist of this great church does not need to have a "blue Monday." Bro. Sansing did a great work with Lena last year as pastor and he did a great work in our meeting. He was invited to be back next year in the meeting.

The results of the meeting are very perceptible, yet hard to report. We just had a good old time revival, one in which we got happy because God was there. We received thirteen by baptism and two by letter. The prospects of the kingdom look good at Lena.

ATHENS.

(A. J. Brown).

Bro. J. E. Byrd, by invitation, came to Athens, Monroe county, some three weeks ago and conducted a Bible study of say ten days at a school house and the success was such that the Baptist influence invited our pastor to go out and organize a Baptist church, and our pastor asked that I go out with him. which I did, and the meeting resulted in an organization with 20 charter members and the church adopted the name Athens; ten more joined by experience and the baptism was administered the following Sunday evening by our pastor. The writer was asked to become their pastor and is to give them a Sunday afternoon service for the present. The Cude Land and Lumber Company has offered to give the lot and all the rough lumber for a church building and the plan is to build at once. It will be a permanent and a prosperous community.

Brother Morgan did some fine preaching. The meeting closed on Wednesday night, the 17th, with a large social gathering under the tent, in which ice cream was served free to all. At this social two confessed Christ and were received for baptism and were baptized at once. The baptizing was done in a large tank made for the purpose and put beside the platform under the tent. It was the first meeting ever held in the town. We had the good will and co-operation of all the people. Where all were so helpful it would be invidious to make special mention. The preachers were most royally

May the Lord bless all concerned in this organization.

FROM BOONEVILLE.

(E. T. Mobberly).

It has been some time since I have seen any news from Northeast Mississ-

sippi, and I write to let you know we are alive and hard at work. There have been some splendid revivals in many of our churches though the brethren seem diligent in reporting them. The Good Lord has been very gracious to us in Booneville. Quite a number have been lately added to our church both by letter and by baptism. They are choice spirits, too, and mean much for our church.

At Baldwyn, where I am also pastor, Dr. W. D. Nowlin was with us twelve days and we had a splendid meeting. There wasn't much material, but eight were added to the church. Dr. Nowlin is the best all around evangelist I have ever known. The Lord has greatly blessed his labors. Bro. Benquin and his wife ably support him as musical directors.

It has been the writer's privilege lately to assist Bro. S. R. Haughton, of Beau Vista, in two meetings, one at Van Vleet near Okolona, the other at Hebron near West Point. Bro. Haughton is one of our best pastors and it was a genuine delight to be with him and his good people.

Booneville, Miss.

A FEW THOUGHTS.

(Bryan Simmons).

As you read these lines, the writer will very likely be on the way to his first meeting as missionary evangelist. Will you not stop just here and ask God's blessings upon the work. For the first two weeks I shall be with Bro. J. B. Polk in Southwest Mississippi.

I appreciate the many kind words that have been spoken and written to and about me since accepting this work and I shall strive not to be a disappointment.

Remember that my work is intended to be mainly among the weaker churches. I trust that the pastors and brethren in such places will not hesitate to call for my services if after prayer they feel impressed to do so.

I hope to be able to group my work so there will not be so much time and money spent in going from one section of the State to another.

So much for the work, now just one personal request:

I have one child, a girl nine years old. In going into this work I must leave her behind. She will be in good hands; but she will not have the benefits of a father's presence and influence. I shall miss her and she shall miss me. I ask every reader, and especially every pastor who is a father, to pray God to supply in his own way that which is lacking in the absence of her father, that she may grow up with a healthful body, a developed mind, and a pure Christian character.

Address all requests for meetings to Bro. Rowe at Winona.

PLACE AND TIME OF ASSOCIATIONAL MEETINGS.

September.

Chickasaw—Corporalville Church near Hickory Flat, Frisco, 13.

Judson—Bethel Dorsey Church, Itawamba county, Tuesday, 13.

Bay Springs—Fellowship Church, South Hickory, A. & V., Wednesday, 14.

Tishomingo—Wheeler, M. & O., Wednesday, 14.

Strong River—Goodwater Church, 2 miles west Magee, Friday, 16.

Mount Pisgah—Neshoba Church, Neshoba county, Saturday, 17.

Bethel—Military Baptist Church, 2 miles south of Sumrall, Lamar county, Saturday, 17.

Tallahala—Indian Springs Church, 5 1/2 miles northwest of Ellisville, 5 1/2 miles southwest of Laurel, on Saturday 17, if at usual time, but minutes give no date.

Red Creek—Elder Branch Church, 15 miles S. E. Hillsdale, Wednesday, 21.

Coldwater—Olive Branch, Frisco, Wednesday, 21.

Calhoun—Hopewell Church, 7 miles N. E. Coffeeville, Wednesday, 21.

Lauderdale—First Church, Meridian, Thursday, 22.

Union—Antioch Church, 15 miles S. W. Hazlehurst, Friday, 23.

Rankin County—Cato, 15 miles south Brandon, 9 miles east Braxton, Tuesday, 27.

Yazoo—McCarley, Southern, Wednesday, 28.

Lawrence County—Hebron, Friday, 30.

Carey—Union Church, Whiteapple, Y. & M. V., Friday, 30.

October.

Chester—Bear Creek Church, Saturday, Oct. 1.

Liberty—Hurricane Church, Choctaw county, Ala., 5 miles south of Melvin, Ala., Saturday, October 1.

Oktibbeha—Pine Grove, Neshoba county, Saturday, 1.

Yalobusha—Ascalmore Church, 12 miles west of Tillatoba, 6 miles south Charleston, Wednesday, 5.

Pearl Leaf—Seminary, G. & S. I., Wednesday, 5.

New Liberty—Mt. Olive, Jones county, Wednesday, 5.

Central—Raymond, Y. & M. V., Wednesday, 5.

Mississippi—New Zion Church, 8 miles north of Liberty, Thursday, 6.

Louisville—Liberty, 7 miles west Noxapater, M. J. & K. C., Saturday, 7.

Pearl Valley—White Oak Church, 7 miles N. E. Edinburg, Saturday, 8.

Magee's Creek—Terry Creek Church, 7 miles northwest of Osyka, Saturday, 8.

Aberdeen—Pontotoc, M. J. & K. C., Tuesday, 11.

Choctaw—Bay Springs Church, 5 miles west Sucarnochee, M. & O., 14.

Hopewell—Forest, V. & M., Friday night, 14.

Kosciusko—New Hope Church, 8 miles east Kosciusko, Aberdeen Ry., 14.

Lincoln County—Holly Springs Church, Friday, 14.

Leaf River—Sand Hill Church, Green county, Saturday, 15.

Tombigbee—Belmont Church, Tishomingo county, on I. C. R. R., Saturday, Oct. 15.

Deer Creek—Itta Bena, Southern, 18.

Monroe County—Lebanon Church, 18 miles east Aberdeen, I. C., Wednesday, 19.

Bogue Chitto—Moak's Creek Church, 3 miles E. Johnston, I. C., Thursday, 20.

Harmony—Friendship Church, Lena, 16 miles N. Forest, A. & V., Friday, 21.

Lebanon—First Church, Hattiesburg, Wednesday, 26.

Hobolochitto—Pickayune, N. O. & N. E., Thursday, 27.

Trinity—Amity Church, Sparta, Friday, 28.

November.

Gulf Coast—Long Beach, Wednesday, 9th.

THREE MEETINGS.

(F. R. Burney).

Mt. Vernon.

Began my meeting here the 5th Sunday in July, with G. W. Riley as preacher. It is not necessary for me to say anything about Riley for his name is sufficient. He is a great preacher and evangelist. He preaches the plain, simple gospel, and then leaves the results with the Lord. We had also with us here Mrs. Riley and will say that a sweeter spirited, consecrated woman we have never met anywhere. She is an inspiration to any church. She put new life into our W. M. U. These two carry with them wherever they go our prayers and love. Visible results, 2 by baptism, 1 by letter, church greatly revived. This is my fourth year as pastor.

Mt. Pleasant.

We began the 1st Sunday in August with J. B. Perry of French Camp as preacher. It was a spiritual feast from the very first service. On Wednesday we had an old time service especially for the old people and it was good to be there. Perry is a young man of great promise. My people love him. God bless you old boy. We want you to come our way again.

A long pastorate skillfully used to the glory of God accounts for these surprises more than anything else. Bro. Cooper commenced gathering in before I arrived. He sowed the seed and I cultivated the soil. The harvest was ready.

I present the case of the Itta Bena Church and pastor as argument for longer pastorates of good men in the Delta.

Thursday, September 8, 1910.

Shiloh.

My meeting here began the 2nd Sunday in August with S. W. Sproles of Liberty as preacher. Everybody knows what the name of Sproles signifies as preacher and evangelist. My brethren must not become jealous when we say that Sim Sproles occupies the warmest place in my heart of any other, because he it was who preached the sermon when this scribe was ordained and on him laid his hands. This meeting was great in many ways. It was a spiritual feast from beginning to end, and on Friday the climax was reached. Such a scene we have never witnessed. We never realized to its fullest before the joy of salvation. Visible results, 5 by experience and baptism, 8 by letter. This is our first year with this church.

A DELTA CHURCH.

(I. P. Trotter).

It was my privilege to spend some time last spring in a meeting in the Delta. Pastor W. R. Cooper is thoroughly entrenched in the confidence and love of the people of Itta Bena as well as of his own members. It is pleasing to see how a man can use such things to the glory of God.

One of the needs of the Delta, as I see it, is "settled pastors."

Too many of the good pastors stay a short while in the Delta and then go elsewhere. If they would stick like Bro. Cooper many hard fields would be made easy. He has been pastor at Itta Bena for about eight years. He has developed the work steadily until now it is one of the most spiritual churches in the Delta. If the church had had, say three pastors instead of one in the past eight years, equally as good or even better than Bro. Cooper, not near so much good would have been accomplished. As one good man in a protracted meeting will do more good than several equally as good, so one good preacher can accomplish more in a long pastorate than several men strung along over the same number of years, in short pastorates.

Itta Bena is an easy pastorate now. Bro. Cooper has made it so. I went there expecting small audiences and a small number of additions. I was surprised at the large attendance, forcing us out of the church on Sunday. I was equally surprised at the number of additions, 28.

A long pastorate skillfully used to the glory of God accounts for these surprises more than anything else. Bro. Cooper commenced gathering in before I arrived. He sowed the seed and I cultivated the soil. The harvest was ready. I present the case of the Itta Bena Church and pastor as argument for longer pastorates of good men in the Delta.

Thursday, September 8, 1910.

THE BAPTIST RECORD

THE SUMMER AT WINONA.

(By Joseph Clark).

The Winona Assembly and Sunday School Association is just closing the most remarkable year of its history. The season of 1910 has demonstrated as never before the growing favor of the institution in the hearts of the Christian public. In this day of pyrotechnic display in theological skies American Protestantism is recognizing more and more the value of Winona where "the faith once delivered to the saints" is faithfully preached, where the deity of Jesus Christ is defended, where the authenticity of the Bible is unquestioned, and its authority is accepted, and where regenerative evangelism is emphasized. Winona is a great forum with no place for speculative Christianity, but where every sane movement which in Jesus' name is endeavoring to lift the people to a better moral or religious life, to deepen Christian experience, or to quicken Christian activity, has free hearing.

The early morning devotional services, led by Major James H. Cole, have been exceedingly popular and have filled Raikes Hall to the full. Hundreds of ministers have looked like hungry birds to the daily "Talks to Ministers" by Dr. Cornelius Woolfkin of Rochester. They have found in him a friend and close counsellor. Dr. J. Wesley Hill's address on "Socialism and the Church" have had large hearings, especially by ministers. They have quickened many a preacher's mind, and have pointed out perils concerning the reality of which there is division of opinion. Dr. Hill's period was one of great profit.

Sir William Ramsay and Lady Ramsay are popular. Mr. Ramsay's archeological scholarship and his practical experience in archeology have drawn to him fine houses. In face of his modesty his listeners compelled him to introduce into his lectures his personal experiences in his research in Turkey and Syria.

Mr. Fred B. Smith of New York, secretary of the international committee of the Y. M. C. A., gave two characteristic and stirring addresses which will be numbered among the best in the conference.

Among other speakers were Dr. E. P. Hill, president McCormick Theological Seminary; Dr. W. E. Biederwolf, Dr. W. W. Boyle of Chicago; Dr. O. S. Davis, president of Chicago Theological Seminary; Dr. James H. Gray, of Moody Institute; Dr. Wm. G. Moorehead, of Xenia; Dr. Chas. Little, moderator of the Presbyterian General Assembly; Bishop Wm. Bell, of California; Dr. F. C. Iglesias, of New York; Rev. C. G. Jordan, Dr. Joseph Clark, of Ohio, and others.

Wona would be without one of its strong spiritual factors.

The interdenominational character of the Bible conference is revealed in the sixteen following denominational meetings scattered through the conference program: Presbyterians, Methodist, Baptist, Disciples, Congregationalists, United Brethren, United Presbyterian, Reformed Presbyterian, Evangelical, Methodist Protestant, Church of the Brethren, Mennonite, Progressive Brethren, Moravian, Reformed, were held. People from all these denominations are here in large numbers. The Methodist Episcopal and Disciples people at the conference number several thousand. At the Methodist Episcopal denominational meeting resolutions were passed and a committee appointed looking into the establishment of Methodist Episcopal headquarters here next year and eventually the erection of a Methodist building.

The Bethany Movement, under the leadership of Mrs. Carrie Bessemer, has this year been phenomenally successful. Several hundred lives have been led out into paths of active service in the kingdom, and many have come to know the Christ for the first time as personal Savior. The influx of Bethany is world-wide. Out from its meetings and awakenings from the Winona Bible Conference platform. The great auditorium was filled over and over again each day to hear such noted pulpit celebrities

virgin, the sword clean and beautiful, the flower beds are a blending of nature and fine art, and the walks are of cement and are artistically laid out. The millions of dollars would be required to rebuild Winona as it is, with its water works, electric plant, hotels, auditoriums and all that goes to give the place its physical charm.

Dr. Sol C. Dickey, general manager, is the presiding genius of the institution, and has been from its inception. He is just now planning for the future permanency of Winona through a life annuity bond plan, by which people can have their money invested, without taxation, and receive a life income on the investment at a high rate of interest. The bonds are being rapidly taken.

It is rumored that the Bible conference for 1911 includes Dr. Jewett, Dr. F. B. Meyer, Gypsy Smith and Sylvester Ham, from abroad, and the most noted divines in America.

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WOMAN'S WORK.

MRS. G. W. RILEY, Editor, Jackson, Mississippi

(Direct all communications for this department to Mrs. G. W. Riley).

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MRS. W. R. WOODS, Meridian, Secretary of Central Committee.
MRS. W. S. SMITH, Meridian, President of Sunbeam work.
MRS. MARTIN HALL, Winona, Pres. Young Woman's Missionary Union.

Officers of Annual Meeting:

MRS. J. D. GREENBERRY, Hazlehurst, President.
MRS. A. J. AVEN, Clinton, Vice-President.
MRS. GEO. W. RILEY, Jackson, Recording Secretary.

SORROWFUL FACES.

"Sorrowful women's faces, hungry, yearning
Wild with despair, or dark with sin and dread
Worn with long weeping for the unreturning
Hopeless, uncomfited.

"Dear Heart of Love, canst thou forgive the blindness
That let thy child sit selfish and at ease
By the full table of thy loving kindness,
And take no thought for these?

"As thou hast loved me, let me love;
returning
To these dark souls the grace thou givest me;
And oh, to me impart thy deathless yearning
To draw the lost to thee!"

MISSIONARY CALENDAR.

Sunday, Sept. 11—That our churches may be jealous, ready for his coming.

Monday, 12—The President of the United States—II. Chron. 1:10.

Tuesday, 13—The Governors of our Southern States—Jer. 10:23.

Wednesday, 14—The 25 teachers in mountain mission schools.—Prov. 3:3.

Thursday, 15—The Young Men's Christian Association—Ezek. 36:27.

Friday, 16—The student volunteer movement.

Saturday, 17—Rev. W. H. Tipton, Wu Chow, China.—Rev. 1:18.

Our readers were no doubt delighted with the greetings from the Y. W. A. in our last issue. We should be so glad to receive like communications from other societies of our girls—both for information and inspiration. If you have some "workable" plan in your society pass it on for others' benefit.

The time for our various associations is now at hand. It is hoped that at the woman's meeting plans for more efficient work will be presented. Sisters, if there are matters which you think should come up at our annual meeting at Greenwood, get them in tangible shape at the associational meeting so that they may be presented in practical, definite form at the general meeting. There are some contemplated changes which will make for better service, it is hoped.

In this connection we believe it would be offered to amend Article VI

of the constitution to read: "This body shall meet annually at such time and place as may be appointed at each annual meeting."

Think it over, sisters, and come prepared to vote your thoughtful convictions.

DON'T YOU CARE?

(For Royal Ambassadors).

They are dying by tens! Do you know it?

Dying without the light;
They know no Christ as their Savior;

His cross is hid from their sight;
They are dying by hundreds! Oh, hear it!

In chains of ignorance bound!
They see not their need of a Savior—
The Savior whom you have found.

They are dying by thousands! Believe it!

Oh what are you going to do?
Your Savior cares for these lost ones
And longs to bless them through you.

They are dying by millions! Yes, millions!

All over the world's wide lands—
In Africa, India and China.
Can you sit with idle hands?

Dying while you are sleeping,
Dying while you are at play,
Dying while you laugh and chatter
Dying by night and by day.

—S. S. Recitations.

BENJAMIN FRANKLIN'S WISH.

One day Benjamin Franklin said "I should like to come back to the earth in a hundred years from now to see all that has been done in that time."

What do you think he would say if he should be permitted to take a glance at his country today?

The thirteen struggling British colonies have grown into a nation of forty-eight States. The 3,000,000 Americans of Franklin's day have grown to 92,000,000. The thin fringe of settlers along the Atlantic Coast from Maine to Georgia has spread across the continent and to the Gulf of Mexico, and now our country fronts three oceans instead of one as in those days. Over Alaska, Porto Rico, Guam and the Philippines the stars and stripes fly. The republic of Cuba and the republic of Panama are under our guardianship. Across the Isthmus of Panama the United States is building a waterway for the use of every country in the world on the same terms as for ourselves. This will cost several hundreds of millions of dollars.

In that able "Plan of Work" presented by Mrs. Aven at Winona, one article read:

Inasmuch as the meeting of the W. M. U. at the time of the regular convention deprives the women of the privilege of attending the sessions of the convention, your committee urges the advisability of considering the expediency of holding our meetings at another time and place."

The discussion which this precipitated was ended by Mrs. Jarvis giving notice that at the next meeting of the State W. M. U. a resolution would be offered to amend Article VI



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in two; Its superior
quality gives it
a value double
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Dear Sunbeams:

September has come once more and vacation is almost over. Have you been out in the golden sunshine? Have you looked up into the trees and watched the leaves flutter in the beautiful light? Have you seen the blackbird, the bluebird, the wild canary, the brown thrush, and the oriole? Have you seen the great patches of purple mint and goldenrod? Have you found treasures of ferns in the deep woods? Have you played upon the beach and watched the great waves rolling in? How joyous it has been! How our hearts have bounded with thanks to our Father who made such beauty for us! Now we come back with new strength to do our work for another year, and do not let us forget the little children who do not have such good times as you have. Fly around now and get ready for your first meeting, learn your pieces, invite your friends, get flowers for your meeting room, sing your sweetest, be joyful in your heart and do not forget to bring your offering. Our work is world wide and is worth doing.

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The Jews Returning to Palestine.

Letters from Jerusalem state that the proclamation of a constitution in Turkey has thrown open the doors of Palestine to an influx of Jews from all parts of the world.

In Jerusalem alone four-fifths of the 100,000 population now belong to the Jewish faith, while at Jaffa, Tiberias, Safed and Haifa the Jews are reckoned by tens of thousands. Almost the whole extensive plain of Esdraeon has been bought up by them. Their prosperous colonies spread from Dan to Beersheba, and even farther south, to the outskirts of Egypt.

Thousands are escaping from Persia to find shelter and protection in the Holy Land, while every ship from Odessa carries hundreds of them.

The Valley of the Jordan, once the property of the ex-Sultan Abdul Hamid, is being eagerly sought after by Jewish capitalists and syndicates of Zionists, whose agents, distributed all over the land, are buying up rich properties of Mohammedan offenders whose incomes since the revolution are considerably lessened.

The Holy City is essentially a Jewish town. Banking, as well as trade and commerce, is monopolized by Jews. The government has found it necessary to organize a company of Jewish gendarmes. Hundreds of thousands of pounds are sent annually from Europe and America to enable the colonists to build homes, hospitals, schools and invalid homes. Over one hundred schools already

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If your doctor says this is all right, then say it over and over again. J. C. Ayer Co., Lowell, Mass.

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exist in Jerusalem alone, and synagogues are going up everywhere. The value of land has risen four-fold.

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Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this Home Treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten day's treatment is yours, also the book. Write today, as you may not see this offer again.

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WHO RUNS MAY READ—NO. 2.

(Tessa Willingham Roddey).

WANTED—COSMOPOLITA MAGAZINE require a woman to report to us in Jackson, Miss., to look after subscription lists and to extend circulation by special methods which have proven unusually successful. Salary and commission. Previous experience desirable, but not essential. Whole time or spare time. Address with references. H. C. Campbell, Cosmopolitan Magazine, 1789 Broadway, New York City.

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will provide during the rest of the summer season, excellent train service and reduced rates to the Coast, where you can bask in the gentle sunshine, rest in the ozone laden breezes—pure as the breath of God, fresh from the grand and awe-inspiring Gulf, which bends the stately and majestic pines in a kingly salam to our visitors.

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trained to right and useful thinking, had developed every resource of the town and environment for the correct advancement of the people. The results showed for themselves. The other woman had helped of course, but she did it "in order to have something to do." She had no mental vision with which to see opportunities; she had thought of herself, so she saw only herself, and her needs. The other woman had thought of others, and so she saw their needs, and she grew into a larger life by living for others.

Right thinking holds no pride, but always holds high a standard of strict classification. A woman who has been trained to correct thinking and more nearly to a correct standard of living may live next door to a woman who is crude along all lines, because of lack of education and training. She doesn't and any association with this woman congenial, not because she thinks she is superior to what that woman could have been, but that she holds her standard of classification above the other woman's untrained thinking, and its result, crude living. But, even as she holds her standard high, she sets, for this woman, an example of something high; and gentle and tender and kind treatment will attract to this standard, and then suggestions, then books, then the crude is being lifted to a higher plane, the careless thinking is changed to careful thinking, the incorrect living is changed to correct living—not because of circumstances or environment, but because of the force within that other woman who held her standard of classification high, and with tenderness and gentleness led her less fortunate sister to appreciate the standard. We have within ourselves the forces conducive to right thinking, and we have within ourselves the ability to use these forces, to hold up a standard of classification, and to make our standard so attractive that those less fortunate, as to education may turn to it and adopt it.

(To be continued).
Long Beach, Miss.

VACATIONS.
(L. A. Duncan).

The meaning of the term "vacation" is not always understood, and is, therefore, arbitrarily used sometimes. In olden times it generally referred to courts and schools, to note a space between sessions. Now it is applied to churches, pastors, clerks and employees in general. It applies mainly to cities, where commercialism claims overworked brains and all the time it can command. God's laws are not studied in regard to many of these vacations; but business and convenience, mostly. The universal trinity is ignored, even when admitted.

Churches should meet in some capacity every Lord's Day; say in the Sunday School, instruction for service, for prayer, for song, for conference. "Assembling together" is an injunction; so is studying the Word; but that is not service; neither is "going to church." Hearing is not sufficient; but doing Christ's commands. Suppose we quote: "If any would be great among you, let him be your minister"—not priest. Pastors, Sunday School superintendents and teachers "consider"—think of these things.

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Makes healthy happy children. It is better for them than the heavier foods and costs much less. It is delicious with fruit and will not curdle when served with milk and cream. In large families where desserts "count up" Crystal Gelatine is as good as money in the bank. Each package makes two full quarts of delicious jelly, solving the problem of a menu at a small cost. Crystal makes the greatest variety of dainty dishes delighting all who eat it from grandma to the baby.

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ADVICE TO ANY YOUNG MAN OR LADY ACCEPTING POSITIONS IN THE BUSINESS WORLD.

(R. R. Sebren).

I appreciate the position to which you have been promoted, considering it one of prominence as well as great responsibilities. I desire to say that he who fills honestly the place for which he is destined and fitted for, is no man's inferior. We cannot all be Solomon's, Shakespeares or Rockefellers. Nor for the sake of humanity was it ever designed so (that we should be). The smallest bird does not cease its song because it lacks the wings of the eagle. The ant is not less content because it cannot gather honey as the bee. The world's big men are but the concrete expressions of our collective thoughts and energies. No man knows all things. No one so wise that he may not learn something from you or I. We are necessary one to the other. All men are at last of a size. In the final analysis there is no distinction. We deceive none but ourselves, if we shrink from the part of duty assigned to us in the business universe. We cannot be what we are not. Then we should well know our limitation. Only he is master of his happiness who is honest with himself. To labor, toil and suffer afflictions, if needs be. To radiate with splendor, sunbeams of the purest tint of a golden sunlight into the lives of others. Man is a creature of heredity and environment, inclined to follow in the foot-steps of somebody else. The more prominent the influence and example, the more we should strive to emulate. And he should deeply appreciate the confidence that any eulogy of others may imply. We have a tangible foe. Perceptible only to our keenest conception, with an incentive to eliminate our fondest sense of duty. Yet we should always remember that there is One, who vouchsafes his presence along life's uneven ways, and when the shadows fall, he yet abides. We should act fearlessly upon our real convictions, for the development of lofty character. Religion is the only thing that meets the deepest needs of the human soul and points out the pathway to deliverance. We should strive to do our duty. No one can do more, nor should we desire to do less. The Christian life requires culture to develop it and bring it to perfection. So we should strive to walk daily in the ennobling and appointed paths of true service, and we can no better do this than to shed around others kind words, sympathy, attention, and watchfulness to the happiness of those with whom we associate. My experience teaches me that we are strongly supported from hour to hour by small kindnesses of others. Earnestness is essential to success in Christian work. There is but one way to the altitudes of true greatness, and that is the way of service.

Royal Mischief.

A story of Emperor William's six



Rheumatic Pains

and stiffness in joints or muscles; neuralgia; backache; tired, painful, aching feet; sore hands; sprains and bruises; sore throat and chest, due to colds or grippe; in fact, all the common aches and pains that occur in any family from day to day, yield almost instantly to a good rubbing with

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It does not stain, it is neither sticky nor oily—it is just a delightfully smooth, aromatic cream that feels good on the skin and rubs right in and stops inflammation like magic. Minard's Liniment ought to be on every family medicine shelf, because it is so useful in emergencies and so prompt in giving relief.

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FREE. If you have never tried it, and wish to test its merit, write us to-day for a free trial bottle.

MINARD'S LINIMENT
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MINARD'S
KING OF PAIN
LINIMENT

boys is given in the Congregationalist. When all the princes were younger and lived together, there were lively times in the old Schloss.

One day they found amusement in running down a little iron spiral staircase and popping suddenly into the court, so as to make the guards stationed there jump to their feet and present arms. Then back scampered the little princes, only to reappear three minutes later. How long this would have continued is hard to tell, had not the Kaiser, whose working room looked out on the court, sent down a lackey to see "what all the racket was about." and the little princes were compelled to return merrily to the play room.

Another time, when the Emperor was holding a private conference with some of his ministers, he was disturbed by loud whispers in the anteroom. Excusing himself, he stepped outside just in time to see the climax of the frolic. On the floor in a row stood the fine tall silk hats of his ministers. Directly in front of each was a little prince, the crown prince heading the line. "When I count three," he had commanded, "we'll all sit down." And then he began to count. The Kaiser arrived just as the "three"



Do you ever feel all tired out? Or as if you were going to die? Do you feel "blue" and ready to give up? Are you physically or mentally overworked?

If so, your liver or your kidneys are out of order—diseased. You are in danger of Bright's disease and other serious affections. Bright's disease is really dangerous; it could be killing you and you might not know you had it. You should start at once to take

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fell from the crown prince's lips, and had the pleasure of seeing his ministers' fine hats completely crushed by his small sons. Is it to be wondered at that the Kaiser says he has "six of the worst boys in Berlin?"—S. S. Advocate.